



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"All the præ-Hellenic tribes of Asia Minor, the Ægean, and Greece proper seem to have belonged to a single un-Aryan race" (p. 101), and to this race the "Pelasgians" are to be assigned. Indeed, for lack of a better term to connote this dark-haired, dolichocephalous race of the Ægean basin, Mr. Hall would prefer "Pelasgian" to "Iberian" or "Mediterranean." Toward such a conclusion as this many a bewildered student of Greek origins must have been slowly making his uncertain way, and he has been helped forward on that way by the very errors of Professor Ridgeway's somewhat erratic book.

The earlier period of the "Mycenæan Age," when Crete was the center of culture and power, is probably præ-Aryan, or "Pelasgian"; in the later period, when Argolis was the center of culture and power, the Aryan invaders from the north had assumed control. But of course this must be merely our working hypothesis until further light from the Cretan excavations modifies or confirms it.

B. PERRIN.

Mediæval and Modern History. By P. V. N. MYERS. Part I., The Middle Ages. (Boston: Ginn and Co. 1902. Pp. x, 454.)

THIS is a very thorough revision of Myers's *Mediæval and Modern History*, Part I., which appeared some sixteen years ago. Much of the text has been rewritten, and while the actual increase in length has not been great, valuable changes in emphasis have been made, errors corrected, and important material added; lists of references have been appended to the chapters; the sections have been numbered and numerous cross-references inserted.

The general impression gained from a comparison of the two books is that the author's knowledge of some important portions of his subject has increased considerably in the interval, while he displays throughout a somewhat more critical and scholarly spirit. In the present work, as in the former, he is strongest where he is dealing with the purely narrative and the cultural sides of history and weakest in whatever has to do with the origin and development of institutions. The best thing in the present work is the chapter on the Renaissance with its appended bibliography; most of it is new and in its fullness is a trifle out of proportion to the rest of the work. For a very brief account of the Renaissance it is one of the best to be found. On the other hand such statements as the following are certainly either very misleading or positively wrong: that the Germans' love of political freedom led them to "set up" feudalism in all the countries of which they took possession (p. 9); that modern parliaments are probably derived "from the general assemblies of the free Teutonic warriors" (pp. 9-10); that the transition from private vengeance to public authority was made when we first know the Germans (p. 67); that the "germs of feudalism" lay in Charlemagne's governmental system (p. 126); while in English history the author speaks of the Salisbury oath as an entire innovation (p. 195), the impression is certainly given that the principle of no taxation without representation is in

Article 12 of Magna Charta, and that knights and burghers sat together in Parliament after 1265 (p. 369, note 3 and p. 371), and English feudalism is given its death-blow in the Wars of the Roses (p. 178, note 10).

The bibliographies at the ends of the chapters are for the most part excellently adapted to the purposes of the book, and the comment is enlightening and useful. A few of them are too long, however, some works being included, it would seem, rather on the general reputation of the authors than on the consideration of their usefulness in this particular place and to this class of readers, *e. g.*, Palgrave's *History of Normandy and England* (p. 201); and occasionally a little too much deference is paid to traditional standard authorities. It is remarkable that a book of such great value as Emerton's *Mediæval Europe* is mentioned but twice, and then with no special emphasis.

It is perhaps unnecessary to add what is so well known of the author, that his style is very clear and vigorous, or on the other hand that he is prone to give his young readers most of the old catchy stories and sayings that historical criticism has spared and even some few that it has not. His new chapter on the universities and the schoolmen is a valuable and attractive addition; there is some confusion, however, in his use of the term scholasticism; in one place it is regarded as a method and style of thinking that may appear at any time, in another it is applied to all intellectual activity of whatever sort during a certain period. The book as a whole is interesting and very usable, and while it lacks throughout thoroughly scholarly caution and precision of statement, the author has attained a strong grasp of the period in its broader aspects, and his work has some very substantial and individual merits.

A. B. WHITE.

Tribal Custom in Anglo-Saxon Law. By FREDERICK SEEBOHM, LL.D., F.S.A. (London and New York: Longmans, Green and Co. 1902. Pp. xvi, 538.)

THE question of the structure of Anglo-Saxon society, which he long ago approached from the point of view of the manorial system, Mr. Seebohm in this volume approaches from the point of view of tribal custom. Believing that heretofore Anglo-Saxon institutions have been studied in too great isolation, he devotes more than half his work to a brief restatement of the conclusions reached in his *Tribal System in Wales*, and to a more detailed examination, in the light of the Cymric evidence, of the laws of the Irish, of the Burgundians and Visigoths, of the Franks, of the tribes conquered by the Merovingians and by Charlemagne, and of the Norse. When among all these tribes, except those upon whom Roman influences have been especially strong, he finds certain customs existing, he believes that it is not unreasonable to look for traces of these same customs in the laws of the Anglo-Saxons.

The study of tribal custom becomes in large part the study of the wergeld because the payment of the wergeld involved the principle of the solidarity of the kindred, "the strongest instinct which every-